

טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

'I will hear what Hashem will command you' - "ואשמעה מה יצוה ה" -

In the introduction to the *sefer* 'Shomrei Emunim', there is a story about the author HaRav HaKadosh Rebbe Aharon Roth, that when he was young, he learned in a yeshiva that was far from his home, and he needed money to pay for room and board, yet he did not want to take any donation from another person. What did he do? He strengthened his *bitachon* [trust] in Hashem, the G-d of Israel, and then he would open his wallet and find money for his expenses. This amazing miracle continued for quite some time, every time he opened his wallet, he found money for his expenses.

In our parsha, the Torah writes about an incident when people came to Moshe Rabeinu with a complaint (9:7), 'אנחנו טמאים לנפש אדם למה נגרע, - לבלתי הקריב את קרבן ה' במועדו?' - 'We are impure through a human corpse, why should we be left out by not offering Hashem's *karban* in the appointed time?' What did he answer them? 'עמדו ואשמעה מה יצוה ה' - 'Stand and I will hear what Hashem will command you'. Rashi explains, 'Stand and I will hear Hashem's response - like a student who is assured of hearing a response from his teacher. Fortunate is one born to woman, who is assured that any time that he would wish, he would speak with the Divine Presence.' When we see Rashi's words, we have to understand why he is telling us about Moshe's greatness here.

The 'Noam Elimelech' brings down in the name of his brother Rebbe Zusha in his explanation of the posuk (Vayikra 25:20-21) 'וכי תאמרו מה' - 'If you say, "What will we eat?"... I will ordain My blessing for you'. When Hashem Yisbarach created the world, He extended His benevolence to cover all people's needs, an abundance that is never ending. But when the person stumbles and does not have *bitachon* in the Creator Baruch Hu, and asks, "What will we eat?", he disrupts the abundance with his lack of faith, and then HaKadosh Baruch Hu must extend His blessing again since he disrupted it with his lack of faith. This is 'I will ordain My blessing', had he been strong the abundance would have continued uninterrupted. Based on this perhaps we can explain Rashi that Moshe Rabeinu had complete trust and faith in HaKadosh Baruch Hu and so, he merited that Hashem Yisbarach fulfilled his requests for good. Thus, 'fortunate is one born to a woman, who is assured in this manner'. Assured is derived from trust, since he had complete trust he was assured that whenever he wanted to talk to Hashem Yisbarach, He answered him, 'like a student who is assured of hearing his teacher'. This teaches us what true trust is that we must strive to attain. Dovid HaMelech wrote in Tehillim (32:10) 'הבוטח בה' - 'one who trusts in Hashem, kindness surrounds him'.

- Tiv HaTorah - Beha'aloscha

טיב ההשגחה

'עטה אור כשלמה'

'Covering with light as with a garment'

My wife is just as good-hearted as her mother a"h, always tending to the weak and concerned for their needs. On her way to work, she saw a woman collecting donations. Aside from the *perutah* she gave to tzedakah, she would ask how they were doing, and she would speak with them. The woman's husband lost his business, their house and belongings were taken from them, having no choice she went out collecting. One day it was bitter cold, and my wife saw her collecting without a coat, just a thin shawl, not enough to protect from the cold. My wife asked why she wasn't wearing a coat? She simply said she was not cold. She said she was not cold, but her hands were shaking from the cold.

My wife felt, how could she go to work where it was nice and warm while this woman was on the street corner?! She immediately took off her coat and gave it to her. The woman tried to refuse but my wife was firm.

That night when my wife told me what happened, I asked her why she gave her her coat? We could have bought her a cheap one or find one for her at a *gemach*! But my wife would not hear a word about it, and she could not understand how I could leave the woman out in the cold like that? "I can go from home to work in a shawl, but how could I leave her out in the street all day!!" What could I say?

The next day I received a call from a friend who I had not spoken to in a while, and in the middle of our conversation, out of the blue, he said, "Now it is cold in Israel and I want you to buy your wife a good warm coat. I am sending you \$400!!!"

I do not know where this came from, but I did not say a word about the coat, it was a random sentence in the midst of a conversation, totally out of context.

I saw how HaKadosh Baruch Hu sees and knows everything and is mercifully concerned for all His creations.

With this money my wife bought two good coats and had money left over for warm shawls.

From then on, I do not mix into the acts of kindness of my wife.

ב.ש.

ואתנה את הלויים נתנים לאהרן ולבניו מתוך בני ישראל לעבד את עבדת בני ישראל באהל מועד ולכפר על בני ישראל ולא יהיה בבני ישראל נגף בגשת בני ישראל אל הקדש: (ח:יט)

Then I gave the Levi'im to be presented to Aharon and his sons from among the *Bnei Yisrael* to perform the service of the *Bnei Yisrael* in the *Ohel Moed* and to provide atonement for the *Bnei Yisrael*, and there shall not be a plague among the *Bnei Yisrael* when the *Bnei Yisrael* approach the Sanctuary. (8:19)

Rashi explains: '*Bnei Yisrael* are mentioned five times in this posuk, to make their dearness to Hashem known, for mention of them is stated repeatedly in a single posuk according to the five *Chumashim* of the Torah. Thus I have seen in Bereishis Rabbah.

After Rashi speaks of the repetition of the words *Bnei Yisrael*, he teaches about the extra dearness of HaKadosh Baruch Hu for Israel. Additionally, he also says that the five repetitions correspond to the five *Chumashim* of the Torah. This adds and explains that this extra dearness of HaKadosh Baruch Hu for Israel stems from their being involved in the 'five *Chumashim* of the Torah', and this is the reason the words are repeated five times.

This matter of extra endearment is based on that the Written Torah is the gateway for every section of Torah and without it, even if the person delves into many other parts of the Torah, he will not be able to acquire it properly, since he does not know the topics of the passages and their explanation. Many have spoken at length on this topic, but we have to many a few points based on holy sources regarding the obligation of the Chacham to be fluent in the passages of the Torah before he studies deeply in the Oral Torah. First of all, we will bring from Mesechta Sofrim (Perek 15 Halacha 5): 'There is no greater trait than one who is involved in Talmud; however, this is only on the condition he has read and repeated the posukim.' It is stated similarly in the Midrash (Shemos Rabbah 41) 'Just as a bride is adorned with 24 adornments, so too a Talmid Chacham must be fluent in the 24 books of Tanach'. From these words we see that the Written Torah is the basis for all the other sections of the Torah, and without it, the person is not considered a Chacham who knows how to handle the words of the Torah.

This is explained better in *seforim* where they quote the Ramchal (Derech Chachmah Perek 5): 'What every Jew must know if he wants to be a Chacham is to first learn the 24 *seforim* with the explanation. After this the 13 rules by which the Torah is elucidated with all their explanations, for this is the roadmap for the Oral Torah. Afterwards he must learn the 6 orders of the Mishna (*shisha sidrei Mishna*) until he understands the basis of every halacha.' See also the language of the Maharal (Tiferes Yisrael Perek 56): 'This is why it was arranged for us this way, first the person must acquire the Written Torah which is the root and the beginning, and then the Mishna, for the Written Torah is the root of the tree.'

To our dismay, we find though unintentionally, that learners trample [belittle] the study of the Written Torah. The holy Rebbe Avraham Horowitz, brother of the Shelah HaKadosh, describes this disparaging and its great loss (Haggahos Sefer Yaish Nochalim): The study of the Written Torah must definitely be the first and main thing learned if one wants to be a Baal Torah. What can we say and how can we justify as we treat His Torah with impiety – the first words that emerged from the mouth of Yisbarach Himself? He is also liable by Torah Law, for it is revealed and known that the study of the Written Torah clothes a person with wisdom, great awe [*yirah*], and submission before Him Yisbarach, and the anxiety and fear of punishment for his sins, and complete regret for his bad deeds, abandoning the sins and the arousal for Teshuva and distancing from sins and hurrying to do good deeds, this is what the person should strive for.

Even one whose Torah is his craft, it is not possible for there to be any learning in the world to be comparable to the study of the Written Torah, which is Tanach from beginning to end. He should be fluent in them, therefore, there is no excuse or argument in the world to exempt the person from this.'

Once I saw his holy words and the great benefit of learning the Written Torah, and how a person earns exceptional *yirah* through it, and he distances from sin, it came to mind to explain the intent of the posuk (Shemos 13:18) – 'וחמושים עלו בני ישראל מארץ מצרים' – 'and the *Bnei Yisrael* went up from the land of Egypt *chamushim*', similarly. There is no punctuation in the Torah and instead of reading the word '*v'chamushim*', we can punctuate it and read it '*v'chumashim*', and there is a hint in it that the weapon of a Jew is 'The Chamisha Chumshei Torah' [the five *chumashim* of the Torah]. This then is the explanation: '*v'chamushim*' – with the power of the Chumash which is the foundation of the Torah, '*Bnei Yisrael* went up' – *Bnei Yisrael* were elevated for all generations and were spared 'from the land of Egypt' – from the *yetzer hara* and its army which is categorized as 'Egypt'.

After these words we must enlighten the person of his obligation to review the weekly Torah reading [*sidra*] '*shnayim mikrah v'echod targum*' – 'reading the posuk twice and the *targum* once' every week. Aside from our words describing the benefit of learning the Written Torah, it is ruled so as halacha in Shulchan Aruch (Orach Chaim 285:1): 'Even though the person hears the entire Torah every Shabbos with the *tzibbur* [congregation], he must read it by himself every week, that parsha of the week, *shnayim mikrah v'echod targum*' [the posuk twice and the *targum* once]. The 'Divrei Chaim' of Sanz said in the name of his grandfather the 'Chacham Tzvi', when it says '*chayiv*' [obligated], the intent is that one must do it with '*mesiros nefesh*' – self-sacrifice and dedication (see Shaalos and Teshuvos 'Divrei Yetziv' Orach Chaim 297), and here the ruling uses the expression '*chayiv*' [an expression that the *mechaber* does not usually use] and the hint is to the benefit and necessity of it.

We will also mention what is brought down in Shulchan Aruch as it continues (se'if 2) 'one who fears Heaven also learns Rashi'. In light of our words, we do not have to go into detail of the benefit of these words, for by doing this, one will really understand the meaning of the posuk, and it will be a true foundation of Torah, for this is the main explanation of the Written Torah. The intent is also to tell us that the explanation of the Torah is the basis of Judaism.

It is fitting to mention the praise of this learning as expressed by HaRav HaKadosh Rebbe Pinchas of Koritz as brought down in the holy *sefer* 'Imrei Pinchas' (Shaar 5 Os 9): 'When children are able to learn, and they can learn Rashi on Chumash, I guarantee that they will be upright men [*anashim keshairim*], and will have no thought of Idolatry, and they will be pure in the holy covenant [*bris Kodesh*]' There is nothing else to say after a huge guarantee like this.

Even for the obligation to learn the parsha *shnayim mikrah v'echod tagrum* we are promised (Berachos 8b) 'In the merit of this learning the days and years of the person are lengthened'. I once heard from a Tzaddik that these days and years will be good ones, for they only promise a person something which is beneficial for him...